846 as if with a knife, until blood comes. Then the father is rubbed all over with spiced water which causes him great suffering. He is sometimes so weak from the fast and from this bleeding that he has to be led away by the hand. While the others get drunk at his expense, he continues to fast [60] for several more days. When the fast is over he does not eat, however, any birds or fish—except crabs, and they must be females—while his children are still feeble and weakly.

846 751 This faster gave Father Raymond very good reasons for all this. It is because, he said, the infants would have stomach aches or defective members, depending on which animals their fathers ate. They would have, for example, a long, round snout if the father ate an eel; small, round eyes if he ate a parrot. (For this same reason they never eat manatees, for fear their children will have small, round eyes like this large fish.) They would have crooked legs if the father ate pigs, and so forth for the other animals.

826 We will add here in passing this amusing fact: there is a type of carangid, which is a good fish with a slightly curved backbone. When they eat this fish, they take great care not to throw the bones carelessly away; they deposit them on the ground very softly for fear they may become hunchbacked and are astonished that the French make fun of this.

304 857 The women, having given birth, press the forehead of their infant with their hand in order to flatten it. That is the reason they have broad foreheads. When the infants sleep in the daytime, the women hold them so that their feet are on one of the mother's knees, while the head, which she continues to press with her hand, is on the other. At night, they hold the infants to their side, with the result that being accustomed to sleep so warmly, the child cries dreadfully if the mother moves ever so little away from its side.

At the end of fifteen days or three weeks, they invite a sort of godfather or godmother who pierces the ears, nose, and lower lip of the infant and cuts its hair in front and gives it its name. They, in exchange, rub his head and neck with oil. [sic] The mothers never wrap up their children when they go somewhere. They carry them under the arm in a little sling of cotton which they pass over the shoulder in the fashion of a scarf.

852 When the child is one or two years old, the father gives [61] a feast called <u>elétoaz</u> [<u>elétoüac</u>] at which the child's hair is completely

852 cut and the nose, ears, and lower lip are pierced if the child was too weak to have it done when he was very small.

854 When the boys are fairly large they eat with their fathers, and the girls eat with their mothers. The parents teach them no sort of manners and they say neither good morning, good evening, nor thank you. They are brought up in such liberty that they do only what they want, obeying their parents at their whim. The parents do not punish them. The mothers mistreat them sometimes but only in a fury or when vexed, and not to correct them.

851 When the girls begin to menstruate, they are made to fast one or two months. So are the boys when they attain their adolescence, and they are slashed with agouti teeth, as we shall indicate when we discuss their drinking parties.

768 When the father dies or leaves his wife all the children stay with
586 the mother and she takes care of them, while the husband does not bother about them any more.

548 There are women among the Caribs who become prostitutes. There
834 are no indecent words among them. Young and old, boys and girls, all call things by their names without any shame whatsoever.

CHAPTER VII

The Huts, Beds, and Pirogues of The Caribs

361 Since they have many enemies who often kidnap them, the Caribs live at Capesterre because there the approach is more difficult and more rarely leeward of the wind for the anchorage of the boats by which they fear being surprised.

621 They are divided into families, and these families are composed of several households which live to gether and form a sort of hamlet under the father of the family. The father's sons and daughters are
342 married and live in their own huts. They first make a large common hall [627] 60, 80, or 100 feet long, more or less, which they call a carbet. Around this large hut they build small onet for individual families.

These huts are made with forked branches stuck in the ground, joined with other pieces of wood which go from one fork to another.

796 There are few Caribs who have women and children who do not participate in the elétoüac feast, for it is one of their most solemn. It sometimes takes four months to prepare for it. The hair of the women and children is shaved close to their temples. At this feast they begin to feed fish to their small children. They do not permit their children to eat fish for a long time, because of the fish bones and also because fish causes colic and stomach cramps. The elders and the married men bring birds of prey. The children bring in little birds, and the married men bring big and full grown birds that they have taken from their nests and reared for this ceremony. The captain is invited to perform. He takes the birds and beats the heads of the birds against the heads of the performers so that they are bloody. He gashes both the children and the older men. He puts the children into their hammocks where they must remain without eating, and they must keep the position which he has given them. If they do not remain in this position it is believed that they will become hunch-backed or deformed according to the new position they might take. The birds of the married men are crushed if they have had children or have killed some Arawaks. With a quantity of black pepper or pimento, they rub their wounds. You can imagine how cold they are! In order to restore them they are given the heart of their bird to eat, but nothing more. Fearing that this may cause some indigestion, the [278] next morning they go to a drinking pot full of a tobacco liquid and drink long drafts of it which makes them vomit everything. [202]

They have a feast in which the smallest children begin to eat [805] fish. The older children have their ears pierced and their hair cut. [808] [385] The ioubénene is the man who incises them at their feasts and [235] is considered as their godfather. [191] There are certain people who are asked to make small wicker tables, baskets carried on the back, and other utensils necessary for the feast called elétoüac. [317]

301 Among all the guests there are six or eight who rub their bodies with elemi gum that is still fresh from the tree. They glue on small feathers and down from the bird called Festu en Queue. They crown their heads with long feathers of the Aras [macaw?] bird. Then they 535 293 dance two by two around the carbet. One extends his right arm on the shoulders of another who in turn passes his left arm around the neck of his companion. The others follow in a like manner. Dancing two by two, they arrive at the place where there are big calabashes full

601 Some authors suspect the native Americans to be Jews exiled to these places. I do not know if they are, but I well know that the children of two brothers call themselves brothers, and male cousins marry female cousins born from their own aunts. Moreover, they often refer to a person as father of such a child, they never have surnames, they wash themselves frequently, and they oil their hair. 22 They never eat salt, fat, or pork, and they abstain from a number of 826 birds and fish. Still, I do not believe that at the present time they fast for religious motives -- except for the boyes -- because I have learned from them that if they eat pork they believe that their children will be born with twisted feet. If they eat parrot or manatee they believe that their children might have small, round eyes like those animals, and if they eat garfish or eel the children might have a tapered nose. However, nowadays they eat what we eat when they are among us. I have noticed that those Caribs who eat with us are the most frequently sick and die earlier. This is because the different qualities of our various meats alter their constitution. [275]

● 352 551 Eight days after the birth of a child they summon someone to pierce his ears, his lower lip, and the place between his nostrils. They pass string through these places in order to make openings to attach the pendants when the child grows up. These pendants are sometimes made of small caracoli, or glass beads, while others only use five or six cotton threads. If they have pins or hooks they put these through the lower lip. They give the child his name at this same time. This name is very often that of a dead grandfather or a [715] dead grandmother in order to make him or her live again in the person of the child. When the child grows up it changes or retains the name as it likes. [287]

551 The Carib husbands and even their wives are rarely called by their names, and it seems criminal even to think of it. They only pronounce the first syllables, and even these are pronounced only in their absence, for in their presence they would be offended. They use circumlocutions, saying father of such and such a child, for they are not afraid of calling children by their names. In their drinking parties when they are half drunk they think it a great honor to be called by the name of the Arawak that they have killed. Captain Baron was called Callamiéna when he was in a state of drunkeness. He took another captain by the hand and in front of all the principal

846 stomach of the child and that it would inherit the natural weaknesses of the animals which the father had eaten. For example, if the father ate tortoise the child would be deaf and would have no more brains than this animal and if he ate manatee the child's eyes would resemble those of this animal i.e., small and round. There are many similar examples of the same thing.

Finally, during all of this time they have absolutely no intercourse with their wives. Brutality, weakness, and unbridled lust, typical of the greater part of our Christians, is sufficiently restrained by these barbarians who have neither faith nor religion. In addition, as soon
[843] as their wives conceive they have no further intercourse.

304 The women also fast during the time after the birth of their child, but not so rigorously as their husbands. They prepare themselves by this means and take great care to flatten the foreheads of their babies while the bone is still pliable. They push in the nose to make it flat. However, many of them may be found who have aquiline noses which look just like the noses of the French.

852 Eight days after the six month period the father invites one of his
553 most intimate friends to be the godfather of his son, or if the child is a girl, the friend is called a godmother. They have a small banquet and then cut a little hair from the head of the child. They pierce the ear lobe and also the septum of the nose and they pass two or three threads of cotton through the hole to make certain that the wound will not mend itself. Next they pierce the lower lip. If they think that the child is too weak to stand this pain they postpone the piercing and content themselves with cutting its hair. This being done they give the child the name which will be his for life [but] which does not prevent the taking of other names. But that name will be with him always and in recognition of the fact the father and mother of the child anoint the neck and head of the godfather or godmother with oil of palmetto.

854 It is astonishing to see how few Carib children are deformed con-
[732] sidering the fact that their mothers never swaddle them; in this respect the Carib women would be able to mock at our French women who pamper their children. When the children have gained strength
[853] through their mother's milk they are then given some sweet potatoes or bananas which are first chewed by the mothers and then put into the mouths of their babies.

11: Taylor E-5 (ca. 1930-1937)1946
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custom) men did not have intercourse with a woman while she was pregnant; though whether this was intended (like the post-puerperal sexual abstinence recorded by Breton) to safeguard the child, he does not say. The modern Carib does not rationalize this custom, but says it is a matter of taste. 834

Soon after a child is born [writes Breton] the woman chosen for that purpose reshapes its head by kneading, widening the crown and bringing it down in an equal slope to the eyes, so that the forehead is on a line with the rest. 304 846

The mother endeavored to maintain this shape by exerting pressure on the child's head whenever it was asleep on her lap.

Children were named "unofficially" at birth by their mothers or grandmothers. Later—Breton says eight days, Rochefort twelve to fifteen days, and Du Tertre six months and eight days after birth—a man and a woman were chosen as sponsors to impose a "true" name on the child. It was also they who pierced its ears, underlip, and the division of its nostrils (for the future wearing of karákuli, etc.). The "baby-name," or rather an abbreviated form of it together with that of the father, was the one employed in reference, etc. Thus Kuy´-lírahī-íme stood for Kuy´mene (baby-name) lírahī (*his child*) `Imeruái (father's baby-name). (This custom still obtains, Hamilton the son of Nicolas being currently spoken of as Ham-Nini.) The true name might be retained or changed in after life, but it must be kept secret from all but intimates. 553 852

After the birth of his first child, the Island Carib father practised what we now call the couvade; and explained this custom by saying that should he omit it, not only would others scorn him, but he would the sooner get old and infirm himself, while his new-born child also would suffer. However, under the heading ihwenemátobu *mon premier né, le sujet de mon jeusne* (also *phantaisie*: cf. ihwénɔte *a dream;* ihwenémali *a fast),* Breton states that these fasts were practised "particularly at the death of one of their family, at the coming of the first child, and at the capture of an enemy, etc." Moreover they did not necessarily begin coincidentally with the accouchement, etc.: "on the contrary I have seen them come from without, stealthily and in secret a month after the birth, to perform their retreat and fasts." Elsewhere we read of similar prescriptions for candidates for a chieftainship, for would-be shamans, and for girls at the time of their first menses. Ordinarily, these fasts consisted in the faster's lying up in his hammock and abstaining from all food and drink for five days, and from all but boiled cassava drink for another four (Breton). According to Du Tertre, after the first five days besides drinking wiku men ate the centers of cassava-cakes whose outer rims were then strung up and reserved for the elétuak festival. After these nine days they ate manioc-starch cassava-cakes as much as 785 [846]

they liked for a further period of two or three months, and thereafter only continued to abstain from certain activities and meats for some time.

When the child began to be given fish to eat at about the age of two years, its hair was cut for the first time ceremonially, and its mother's temples shaved. The piercing of its ears, etc., apparently also took place at this ceremony (nikulukáyanų, nùbukaétių) which, according to Breton's description, was held concurrently with an elétuak festival.

The latter appears to have been a family rather than a tribal affair, although intended for the carrying out of all the *rites de passage*, such as initiation of infants (into the tribe) and adolescents (into manhood), and for the purification and reintegration of those who had for the first time become parents or had killed an enemy.

> Il y a peu de Sauvages qui ayent femmes et enfans, qui ne fassent ce festin icy, qui est un de leurs plus solemnels: ils sont quelque fois des quatre mois à s'y préparer, on y rase le poil des tempes aux femmes, et à leur petits enfans ausquels on commence d'y faire manager du poisson.

Besides large quantities of wiku to be prepared for the feathered dancers (eletuakátių táomáliti) and guests, basketry tables (matútu) and other utensils for the rites must be made, and those asked to help by making them (itawánəmuku) repaid for their trouble by a special drinking-party (itehwennə). Moreover, after the elétuak festival all such articles were held to be fair plunder for the guests.

The name, elétuak, appears to connote *a putting out from* or *forth-putting*, (cf. éleletuába *incise! let [blood]!* < éle *power, strength;* and as a stem: *choose, extend, endure:* élele *speech* or *flame;* átu[ra] *[to]put forth);* and the essential part of the rites performed on these occasions consisted in blood-letting.[6] Breton goes on to describe them thus:

> . . . les grands, voire les mariez apportent quand et eux des oyseaux de rapine, les petits des petits, les mariez des gros et grands qu'ils ont pris dans le nid et nourris pour ce mystère. Le capitaine qui est prié pour cela prend les oyseaux et leur casse la teste sur leurs testes qui en restent ensanglantées. Il incise les petits et les grands, mène les petits dans leurs lits qui y doivent demeurer sans manger, et en la posture qu'il leur donne, sans laquelle ils croyent qu'ils demeureroient bossus ou contrefais, suivant celle qu'ils prendroient dans ce lit [i. e. hammock]. On écrase les oyseaux des grands (s'ils ont eu enfant, ou s'ils ont tué quelque Arroüague) avec quantité de gros grains de poivre [*Capsicum*], ou pimant [< Carib, boémwę *Capsicum* <

6 Hunters still make razor cuts in their arms to improve their luck, while incision and cupping are practised to relieve pain.